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Shewing that the Messiah must arise out of Ireland, to fulfil the Scriptures, which is signified by the harp. "I will open my dark saying upon the harp." Psalm, xlix. 9.

terrible fear, despair and anguish of mind, fearing that he had lost eternal life; here was the agony and bloody sweat. Power was given to those locusts, as the scorpions of the earth have power, and to bring him to obedience, and make him give up the falsehood were these torments sent upon him.

But though, like Job, he was delivered into their power, yet you see they were not to touch his life, for they were commanded not to kill the Lord's anointed, not to hurt the blade of life—(signified by the grass)—that was in him, neither any green thing, nor any tree, which means the same thing; but that the affliction was designed only to hurt those men that had not the seal of God in their forehead's—i. e. the creature was not to be killed, but was given up to torment of mind, five months, that is, the five winter months, in which time he had to grapple with the iron hand of death; to cross the red sea, and to struggle into life, to turn the edge of the flaming sword that stood against him, and to fight his way back into paradise, out of which he was cast for disobedience to the heavenly calling; he having eat of the forbidden fruit, viz.—Which was particularly forbidden unto him, because he was created a living soul, he had in him the new and divine principle, that was designed to give new life to mankind, i. e. new light and knowledge, to begin and establish a new system of things, the new era, therefore in him was the tree of the

knowledge of good and evil. The evil was in him always, the old serpent, but the younger principle—the good was newly imparted. So here was the tree of the knowledge of good and evil in the midst of the garden, the heart, and the eating of this tree brought death. The two principles coming in contact caused the bloody battle, so it was written, “of the tree of the knowledge of good and evil that stands in the midst of the garden, thou shalt not eat, neither shall ye touch it least ye die.” “The day thou eatest thereof thou shalt surely die.”—i. e. thou shalt be overcome by the evil, and shalt be cast down into spiritual death; yet this death, this spiritual and mental tribulation shall purely purge away thy dross, and take away thy tin or sin, and thou shalt rise to newness of life. This death shall destroy him that had the power of death, which is the devil, and bring life and immortality to light, and so it has, and herein the Scriptures are proved to be the word of God, which could not be proved by professing christians.

Having now shewn to my readers what the bottomless pit, or the abyss really is; and the locusts that came out of the smoke. I must here bring forward a curious account of the locust, and of an insect called the locust, infesting once the county of Galway, in Ireland; and the people eating of them; in which the author says was fulfilled a very mysterious passage of Scripture, viz: where the command is to eat the locust. Levit. xi. 21, 22. This curiosity appears in a work intituled the anti-infidel, and religious advocate, published in the Strand, this year, 1831; but we think that the readers, with ourselves, will say on reading of it, that if the author cannot give a better explanation of Scripture, he will be proved an infidel himself, for he is a real infidel that does not believe in God; and if the author of this wonderful interpretation of that Scripture was a believer in the true God, that God would be (in him) true light, and not darkness, and upon this ground, which is the only true ground; we can prove that it is the professing Christians that are the infidels in reality, and worshipers of God's of wood, and of stone, that can neither hear nor see.

The article alluded to is in page fifteenth of the work, and is headed thus: singular illustration of an obscure Scripture passage, and then goes on to relate, in the nineteenth

volume of the philosophical transactions, Dr. Molyneux, has produced a prodigious flight of insects which appeared on the north west coast, of the county of Galway, in 1688. They committed such devastations, and were so numerous, that the Irish people were compelled to cook, and adopt them as food, for the purpose of preventing the starvation, otherwise inevitable; and from his account they appear greatly to have resembled the Hebrew *Ilek*. This insect belonged to the tribe called by naturalists *Koleopteras*, the *Scarabeus*, or beetle kind. It is thought to be the same species of beetle, which is called by Aristotle, *Melolanthe*, from its devouring the blossoms of apples; and is known to English readers as the doars or hedge-chaffers. After demonstrating that these insects were identical with the *Bruchus* mentioned in Joel and Nahum, and Leviticus, (how detestable is the wisdom of the pretended wise,) and rendered into English by the term canker worm. The doctor observes, (O what wonderful wisdom,) I cannot help taking particular notice of it (he says) and giving my thoughts more fully upon the rational of that old clause in the Jewish laws, where Moses tells the Israelites. Levit. xi. 21, 22. "These ye may eat, of every flying creeping thing that goeth on all four, which have legs above their feet to leap withall upon the earth; even these, of them ye may eat; the locust after his kind, and the bald locust after his kind, and the grasshopper after his kind." Now I must confess notwithstanding all the learned commentators have said upon this passage, it has hitherto appeared to me very strange and unaccountable, that here among the pure and wholesome creatures proper for human nourishment, beetles and those other nasty dry unpromising vermin should be thought fit to be reckoned upon as proper food for man; but since I have some little experience of what has happened among ourselves; I cannot but admire the providence of God, and the providence of his lawgiver Moses, who foreseeing the great dearth and scarcity that these vermin might one day bring upon his people, had a particular regard to it, and therefore give them here a premisive precept, or a sort of hint what they should do when the corn, olive-trees, fruit-trees, and other provisions were destroyed by the locust and bruchus, or beetle, swarming in the land; why then, for

want of other nourishment, and rather than starve, he tells them they might eat and live upon the filthy destroyers themselves, and yet be clean ! and thus we see the native Irish (though unknown to themselves) were authors of a practical commentary on this part of the Levitical law, and by matter of fact, have explained what were the sense and meaning of this otherwise so dark and abstruse text.

Here ends this wonderful illustration of this dark and abstruse passage of Scripture ; first we remark, how (in one breath) the Bible is called by the learned a revelation of God's mind and will to man, and yet they say it is dark and abstruse ; but if it was a revelation, there would be no mystery in it, and it would not be dark and abstruse ; but it is not the word that is dark, but it is the mind of man, that is so dark, because the mystery of the Scriptures were not revealed, they were hid in the bottomless pit, and could not be got at till the key was given to open the door. Now can any man in his senses suppose that God either commanded, or gave the Jews a premisive precept to eat such nasty insects, no we are sure if a man had his right senses, he would not think that God was such a monster, no, no, no such thing was intended ; but both Jews and professing Christians have erred in giving explanations of the Scriptures, and they are reproved by Solomon, in these words, "Every fool will be meddling." Yes, they have been trying to pick the lock, and force open that which God had sealed up till the time of the end, and in so doing, their folly is manifest, and had they really believed the Scriptures they would never have given their opinions upon them, but now it is proved to a demonstration that they were all infidels and not Christians, who ever attempted to open the mysteries of the Bible before the time came, for they ought to have had regard to what was said, viz. "The words are closed up and sealed till the time of the end ;" therefore they were too fast locked up, and so God has secured his glory and honour to himself, in hiding the mysteries of his word from all men until he himself should give the key to unlock the whole, therefore Paul directs, saying, "Judge nothing before the time until the Lord comes, who shall both bring to light the hidden things of darkness, and make manifest the councils of the hearts, and then shall every man have

praise of God." Vain have been their efforts then, seeing that God had reserved this prerogative unto himself, and to do it at his coming; and he tells you in psalm forty-ninth, the instrument he will make use of; by whom he will open his dark sayings or mysteries, viz. the harp; "I will open my dark saying upon the harp." And if the Scriptures be true, and I know they are, this is the way and the only way that it must be done to fulfil them; but here the wise ministers of religion would be puzzled to tell us how this could be done, for it is a thing that never entered the heart of man to conceive the way that God had in view; how God should open his dark saying upon the harp; yet you see he said he would do so, yes, and he does as he said, not one word of all that is written shall fail, and by this shall men know that God is true, and his word is true; but is God to make a harp speak, literally? this cannot be, a man might play a sweet tune upon such an instrument; but to open a dark saying upon it; let the wise who pretend to knowledge shew us, and when they can explain it, then they will bring forth the antidote to infidelity, for this is the grand proof of the truth of the Scripture, viz. to fulfil the word by making the harp to speak, and reveal the dark mysteries of the Scriptures upon it, and all must know that such a miracle never appeared in their memory, nor in the memory of any one, in any age of the world; but it does now appear, and as we know that the pretended wise never did nor ever can explain either this simple passage of Scripture, or that one in Leviticus, which the wise doctor Molyneux has so wonderfully illustrated, and which the author of the anti-infidel seems so much to approve; we will here for the good of all people shew the true meaning of both, without any university, or school education. First, "I will open my dark saying upon the harp," that is, I will give the knowledge of the mysteries of the Bible to a native of Ireland; to an Irishman. What think ye of this doctor Molyneux? Yes, and he shall eat or devour the locust after his kind, and the bald locust after his kind, and the grasshopper after his kind; and every flying creeping thing that goeth upon all four, that have legs above their feet, to leap withall upon the earth; and you have seen the shadow of this, but not the fulfilment, in the Irish people eating the locust, as you

relate, this very thing happened in the providence of God, for a type; and these locusts, and flying creeping things are nothing else but the erroneous doctrines brought forth by men, in every age of the world, but particularly in the latter times, by which divers sects have been formed, which is the pest of the world, and priestcraft gained such an ascendancy, that our peace and substance have been devoured by them; but God has said, that for the sake of the honest and upright in heart, he would rebuke them. See Malachi, iii. 11.—“And I will rebuke the devourer for your sakes; and he shall not corrupt the fruits of your ground, neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.” Therefore these locusts are the numerous errors, that have corrupted men’s minds, and devoured their peace, the different perplexing doctrines brought forth by all sects and parties, forming the spiritual Babel, which is called Christianity, by which men have been kept in tormenting fear of everlasting punishment: punishment, duration without end; in fire and brimstone after death. Now all and every one of these doctrines are locusts after their kind, and evil disposed men, whose eye was to temporal honour and wordly gain; have sucked the blood of the human race, have set themselves up as popes, bishops, and priests, and have taken advantage of the weakness of the multitude, telling them that they had power to pass them to heaven, when they die, and to save them from hell fire; and for this the people have given them their money; and now such is their power that they are complete earthly gods, kings, and princes; and are locusts, in the outward figure upon the human race, devouring the weak, as the great fishes do the small ones; but the locusts more immediately intended in the text, (Levit. xi. 21, 22)—are false doctrines, these insects that breed in the mind; these have legs above their feet to leap withall upon the earth, that is, men are their feet, with whom they walk, because they dwell in them and walk in them; and these insects having legs above their feet, is to signify the power that falsehood has over the mind of man, and they leap upon man, (the earth) preying upon him, like wild beasts, thus, the dark saying is opened upon the harp. The writer of this, who is the very harp mentioned in the text; and you

see that doctor Molyneux's interpretation of the locusts is cooked and devoured by him. Now this doctor is a bald locust, and the leprosy is in his bald head, that is, he is naked, he has no hair, he has not the wisdom of God; but his own wisdom, which is a shame to him and all that attempt to open the Scriptures by it, as Paul says, "it is a shame to a man, (nature itself teaches) to have long hair;" that is, to use his own opinion, or conjecture merely, and put it forth as the meaning of God's word, which has a Spiritual meaning chiefly; but men who have so done, are bald, as to the true wisdom; this Paul says, belongs to the woman, it is her covering, and her glory, and by the woman the Spirit means the person anointed and appointed of God, to conceive, to nourish, and bear the true light into the world, (not a woman literally,) but a man (as to the outward person,) viz. the harp, the Irishman; by this instrument the evil Spirit must be conquered, as in the case of Saul, which name signifies hell or the grave. David, i. e. (thé beloved) played upon the harp, and the music had that effect. So shall the knowledge in God's instrument devour the locust after his kind, and the bald locust after his kind, and the grasshopper after his kind; and every man is a grasshopper, who stands in the flesh, and not in the Spirit, for thus it is written: "all flesh is grass, and all the glory of man is the flower of the grass; the grass withereth, and the flower thereof falleth away; but the word of the Lord, (which he is opening upon the harp) will abide for ever." Rejoice in the Lord O ye righteous, for praise is comely for the upright; praise the Lord with harp. Psalm, xxxiii. 1, 2. See also Revelations, v. 7, 8, 9. And he came and took the book out of the right hand of him that sat upon the throne, and when he had taken the book, the four beasts, and four and twenty elders, fell down before the lamb, having every one of them harps, and golden vials full of odours, which are the prayers of all saints, and they sung a new song, &c. &c.—Revelation, xiv. 2. And I heard the voice of harpers, harping with their harps.—Psalm, xliii. 4. Upon the harp will I praise thee, O God, my God.—Psalm, lxxxi. 2. Take a psalm a bring hither the timbrel; the pleasant harp, with the psaltery; blow up the trumpet in the new moon; in the time appointed, on our solemn feast day.

Psalm, lvii. 7, 8, 9. My hear is fixed, O God, my heart is fixed. I will sing and give praise. Awake up my glory. Awake psaltery and harp. I will awake early. Awake lute and harp. Here the lute and harp are called to awake, which mean one and the same thing, both signify the man, that was, as it were asleep to his call; dead to the knowledge of how the Scripture's were to be fulfilled in him; but now the time being come for the instrument to awake out of sleep; the daylight being come, the morning, or begining of the day, of the rising of the sun of righteousness to heal all wounds, and bind up the breach. The word reaches the character in power, and has its effect upon him; he is called the lute as well as the harp, both are musical instruments; but the lute is mentioned the more to distinguish and shew that a man is intended. Lute signifies clay, among chemists, a compound paste made of clay, mortar, sand, potter's earth, it is used to join the necks together of retorts,* to save them from being melted in a very vehement heat. To lute, is to cover or stop up with loam, or clay. Now the man is called lute, because that by him every vacuum in the Scriptures is fulfilled or covered, or stopped up, because the mysteries of the Scriptures are all fulfilled in him, for to him they all point, the clay, the lute; with him the Spirit must mix, and when this should come to pass men would have their eyes opened to see for what purpose the Bible was given, that it was to shew that there is a God that inspired men to write it, which is proved by the fulfilment of the predictions of the prophets, who by the Spirit foretold what should come to pass in the last days, and now the very clay appears; the very man whom the Scriptures speak of. Who then shall be able to deny the authenticity of the Bible, or deny the being of a God. Go to John, chap. the 9th, and verse the 6th, and see what a plain and striking figure is here, representing how the light and truth of the Bible should be brought to man. A blind man comes to Jesus to have his eyes opened that he may receive his sight; and it is said that Jesus spat on the ground and made clay with the spittle, and with this he anointed the eyes of the blind man, and told him to go and wash in the

* N. B. Retort is a chemical vessel, of a round figure, with a hollow beak or nose wreathed backward.

pool of Siloan, and he washed and he came seeing, or Shiloh, it is all one, the word signifies sent, it was as much as to say, wash away your darkness in the light that I send unto you.

Now Jesus represents God, his spittle represents the Spirit, and the pouring out of the Spirit, (as mentioned in Joel). And it shall come to pass afterwards that I will pour out my Spirit upon all flesh, &c. &c.

The clay represents the individual to whom the Spirit should be given, in whom the Scriptures should be fulfilled; the Spirit of God mixing with the man; the clay fulfils the truth of the Scriptures, takes off the veil, and the Bible is no longer mysterious, the allegory, or figure, is fulfilled, and the Bible is of no more use, all must look to the book of life, for all truth, that is, to Zion, the lute and the harp. Here is the standard, the gospel pole, on which the serpent is lifted up, and all must bow to this sheaf, that stands up in the field, for this is what is represented by Joseph's sheaf, standing upright. and all the rest bowing down to it. See Gen: xxxvii. 7. The field is the man, the earth, or lute, or clay, and the sheaf is the word in the man that is now full ripe, and bound up; the harvest is come, the end of the dark world, and Virgo the virgin holds the spike of corn in her hand, the bread of life, the word of the truth, to give to the hungry, to fill them with good; which is represented in the sign, Virgo in the Zodiac, which the sun enters in August, signifying the end of the world, the harvest. Thus the mystery of the lute and harp is laid open, shewing that in a man the word would be fulfilled, and in a native of Ireland, who should be impowered to devour the locusts, and destroy them, that they should no more prey upon man, corrupting his mind.

Now the word was not given to the nation of the Jews, they were a people whom God used to give his word through, they were a typical people merely, but the word was to be fulfilled in Israel, or the Israelite; the harp, and the reason why the harp is spoken of so much in Scripture is to shew that the Israelite, the prince, or prevailer with God, upon whom God should open his dark saying, the Israelite should arise out of Ireland. עיר הן מבורד Hebrew, which is the same word as the Irish word, Erin-go-bragh,

or brave Ireland, which signifies both in the Hebrew and Irish, in this place we are blessed, or happy, that is in Mount Zion, the harp; “here the Lord commanded the blessing, even in life for ever more.” ערב נאה Hebrew, Hibernia, which signifies both in the Irish and Hebrew, the land beyond, i. e. — the fulfilment of the mystery, or shewing how the Lord should come, which was ever beyond man’s thoughts; and the land, or the man is passed over from death to life; he is passed into the mystery, he is the Jew, the God, or man of God; for this is the meaning of the word Jew, God, or passed over. Therefore it is said in the Scriptures, Zech. viii. 23.—Thus saith the Lord of hosts, in those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt, (the word of truth, or the word that covers the nakedness) of him that is a Jew: saying we will go with you, for we have heard that God is with you. Now it is well known that Ireland itself is free from all venomous reptiles, none of these things infest the country, the people can sleep in the woods, fearless of danger from anything of this kind. It is said that St. Patrick, banished them thence, and it is true, there was such a character as St. Patrick, and he performed many wonderful things, and the word came through him, that vipers and adders, and all venomous reptiles should not breed in that land; this happened for a type to shew that evil should be overcome, and expelled from the man; Erin-go-bragh, the man of God, the harp, who is Jubal, “the father of all such as handle the harp, and organ”; by him the jubilee, or year of release from delusion and error, and from falsehood, which is sin, should be brought in. St. Patrick preached the doctrine of the trinity to the Irish people, by holding up the shamroc, a species of grass, with three leaves exact alike, and the stems one in the other, in the top of the main stem, of this we have mentioned a little before in this work, but here we bring the whole together.

The ancient Irish had in their grand national standard, a large golden harp, and a lifeless snake lying below, or under it; and the flag itself was green, representing a green field; here were the symbols, signs, marks, or emblems, representing this very thing that is now come to pass, and were ordered and intended by the Spirit, to represent what

should be done in time to come, in a native of that country, that he should be God's green field, in whom should spring the flower of everlasting righteousness; the tree of life, signified also by the emerald, a precious stone, colour green, which will endure the fire, and come out unhurt; shews the character should endure the fire, the Spirit of burning, that he might obtain the Spirit of judgment. The true Shadrach,* Meshach, and Abednego, in whom are the three divine principles, fire, love, and light, making the one new man, the Father, the Son, and the Holy Ghost, and these three are one, viz. one man, the new man Christ Jesus. The field of God, the harp of God, at whose feet the serpent lies conquered, and lifeless. So the Scripture is fulfilled which saith, judgment shall dwell in the wilderness, and righteousness remain in the fruitful field, and the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever. Jeremiah, xxxii. 16, 17. Again Ezekiel, xxxiv. 27.—“And the tree of the field shall yield her fruit, and the earth, (the man) shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord; when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.” Read this chapter through particularly from verse 22.

And now in allusion to this subject, viz.—of the harp, shewing that the Israelite, Nathaniel, in whom is no guile, must arise out of Ireland.

In Joanna Southcott's prophecies, this is foretold; she has a vision: she sees French nuts, and was told to crack them, she did so, and found them shrivelled within, and a black veil round the kernel; the Spirit said to her, the first fruits are fallen, they are not good; look up and thou shalt see berries, she looked up and saw berries like the berries that grow upon potatoes, and the Spirit told her that when they should be ripe, they would be good. The potatoes signifies the Irishman; and it is quite common with us to call Ireland the land of potatoes, and the holy land, because it was ordained by God that the solid berries, (the truth)

* Shadrach signifies a little tender dugg, a fine field, or after the Syrian. Thy sending. Meshach, signifies prolonging or drawing, or hedging in of waters. Abednego, signifies servant of shining, and this is the three in one, that was cast into the burning fiery furnace, viz. of the fire of God's anger, to destroy sin.

should be found upon the native ; the French nuts withered and shrivelled within ; and a black veil round them represented his first state, or state of leanness, barrenness, or unfruitfulness, and darkness ; he was in the enemies land signified by France, (they were French nuts,) and France being the common enemy of England, that country always represented the evil power, it being a papal government.

We could bring many prophecies both of ancient and modern date, that point plainly to this same thing, and prove the truth of what is before stated. We will mention one in Nixon's prophecy, though he being counted an idiot, the reputed wise cannot imagine that God could speak by such a one ; but God's thoughts are not as proud man's, nor his ways as man's ways, and it is written, he chuseth the base things of this world, and things that are not to bring to nought things that are, that no flesh should glory in his presence ; but we write these things not for the sake of the wise, but for the sake of the foolish, who, (however paradoxical this saying may appear,) will be proved to be the wise, and charitable, who believeth all things, hopeth all things, beareth all things, endureth all things, envieth not, boasteth not, vaunteth not itself, is not puffed up, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, and never faileth.

The Spirit through Nixon says, there shall be a great dragon over Sudsbrown, his head shall be in Stafford Town, and his tail in Ireland. Now this is as curious and intricate a prophecy as any that stands in the Scriptures, and not any more curious or abstruse than any of them, and is of equal importance with them, and deserves the same respect and reverence, forasmuch as it came from the same source, as that which says, " Moab is my wash pot ; over Edom will I cast out my shoe." (Psalm, lx. and verse the 8th.) ; and has the same meaning, which we defy all the clergy in the world to explain with all their pretensions to divinity, but they get over these things in a very artful manner, telling the people, that these mysteries they ought not to enquire into. " Secret things (they say) belong to God ; but things that are revealed belong to us." Here they can quote Scripture to suit their own purposes ; but they are conscious that they have not the knowledge of the truth,